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WHY HONOR HER?

This month we find yet another Holy Day in honor of the Mother of God. Why do we give her such great honor? Let's turn to our Bible for answers. Many of them are to be found in Luke 1:26-49. We read verse 30 that Archangel Gabriel calls the Virgin Mary "highly favored" with God and in verse 28 we read that she is most "blessed" of all women.

In verses 42 and 43, Elizabeth, the mother of John the Baptist, also calls Mary "blessed" and the "mother of my Lord." Following this lead, the Orthodox Church has called Mary the mother of God. To clarify "mother of God," we do not mean that she is the mother of the Holy Trinity, but the mother of the eternal Son of God. This is why she is often called Theotokos (Greek) or Bogoroditsa (Russian), meaning God-bearer.

Not only does Elizabeth call her blessed but Mary, herself, inspired by the Holy Spirit, predicts in verse 48: "All generations will call me blessed." This biblical prophecy explains the hymn prayer: "It is truly meet to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the Cherubim and more glorious beyond compare than the Seraphim, without defilement you gave birth to God the Word: true Theotokos, we magnify you." We Orthodox bless her in obedience to God, fulfilling His holy word.

It is important to secure Mary's identity as the Mother of God to protect the identity of her holy Son, the "Son of the Highest" (verse 32), God in the flesh. If we cannot face up to Mary, we will miss the incarnation, the coming as man, of the Son of God.

The Orthodox do not worship Mary. Worship is reserved for God the Father, Son and Holy Spirit. We do as Scripture teaches us – we honor or venerate her.

HER PROTECTION

On October 1/14 we celebrate a much observed and loved Holy Day known as Pokrov/Protection/Veil. In Russian "Pokrov" means either protection or veil. This Holy Day is almost unknown in some Orthodox Churches but it is one of the favorites of the Russian people who have looked so often to the Mother of God for protection. We believe that she implores God's mercy for us by her intercessory prayers. This day was selected to remind us that she intercedes for us before God because of an incident recorded in the book Life of St. Andrew "The Fool in Christ."

On October 1/14 in the year 911 an all-night vigil was being held in a church dedicated to her in Blachernes, a suburb of Constantinople, now Istanbul, Turkey. The church was full of worshippers at four o'clock in the morning when St. Andrew and Blessed Epiphanius saw a dignified woman approach the ambo, the raised section in front of the iconastas. She was accompanied by SS John the Baptist and John the Evangelist and several saints. On reaching the center of the church, she knelt down and remained a long time in prayer. She then stood facing the people, took off her veil (shawl), and stretched it over her two arms as a symbolic protective covering over the faithful. Andrew and Epiphanius alone were able to see her but all in the church felt the grace of her protection.

The hymn/tropar for the day instructs us: "Protected by Thy coming, O Birthgiver of God, the faithful people solemnly celebrate today, and gazing upon Thy most pure image, they humbly say: 'Watch over us with your noble protection and deliver us from evil by asking Thy Son, Christ our God, to save our souls'."

CHRIST AND CONFLICT

The history of the Church is one of struggle with the question, "And who do you say that I am?" (Matthew 16:15). Conflict over this issue was necessary because it helped clarify biblical truth as expressed in official Orthodox Catholic teaching. Such was the case of the Ecumenical Councils on the nature of Christ in the year 325 A.D. This same question Jesus posed to His disciples almost two thousand years ago confronts us today.

On a parish level, negative words and feelings among local bodies can create an atmosphere where this question is never even considered. "And who do you say that I am?" The foundation of the Church rests on the affirmation of the Apostle Peter that Jesus is the Christ, the Son of the living God." (Matthew 16:10)

Christ is the purpose for forming a local church community. The Psalmist David reminds us "unless the Lord builds the house, the builders labor in vain." (Psalm 127:1) When conflict arises it is time for God to be glorified. Placing our needs before the Throne will reap countless blessings. Jesus should not be left out of our decision-making.

Kindness toward those who disagree with you is a mark of a true Christian. Quoting the book of Proverbs, the Apostle Paul said "if your enemy is hungry, feed him, if he is thirsty, give him drink, for by so doing you will heap burning coals upon his head." (Proverbs 25:22; Romans 12:20) Heaping burning coals means to apply God's burning love upon any adverse situation or life circumstance and get out of the way for God to do His work. Only He can melt away the anger, mistrust, hurt and resentment that conflicting parties

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CHRONOLOGY

OCTOBER 2006

THE CENTURY CLUB of St. Tikhon's Seminary will hold a Harvest Dinner on October 8 in the gym. Everyone is welcomed to attend the 9:30 a.m. Divine Liturgy at the Monastery, hear the Seminary Choir, directed by Fr. Sergius, meet the seminarians, enjoy the beautiful surroundings, visit the book store and attend the dinner. For reservations write: Mary Sernak, 700 Delaware St., Mayfield, PA 18433; or phone for info 570/876-5855.

MANY ENJOYED THE MOISEYEV DANCE COMPANY concerts several decades ago. It was one of the few Russian "things" to be seen during the Communist era. Igor Moiseyev, the dancer/choreographer, was recently honored on his 100th birthday.

FIRE RAGED through Trinity Cathedral in St. Petersburg, Russia. It collapsed the main dome and one of the smaller domes. The fire in the 19th century church apparently started on the outdoor scaffolding. Most of the icons were saved.

THE ORTHODOX CHURCH IN UKRAINE has returned many churches to the Greek Catholic Church. These included churches in Osuj, Velyki Lazy, Benedykovci, Zaricovo and Sasovo. It was reported that in 36 villages Orthodox and Greek Catholics take turns conducting services in local churches, while in 13 villages ownership of churches is being legally contested.

A SOURCE OF CURRENT NEWS about the Orthodox Church worldwide can be accessed at http:www.orthodoxnews.netfirms.com/

IN AUGUST on the last page of The Orthodox Herald, we had a thought-provoking sentence "Old Sins Cast Long Shadows." Several of our readers have sent us a concluding sentence. For their benefit we print the entire thought. "Old sins cast long shadows. There's no escaping them."

FOR FOURTEEN YEARS a magazine has been published quarterly, especially for children, to give them an Orthodox vision of life. Each issue deals with a different topic. Adults can learn much from this magazine along with the children. For information contact Little Falcons, PO Box 371, Grayslake, IL 60030. Phone 1-847-223-4300. E-mail littlefalcons@Owc.net. Sample issue upon request.

EVEN THOUGH IT'S A CHURCH, it's still a business, we have to advertise according to promoters. There are now marketing firms for churches and Christian authors. Some churches are paying as much as $5000 to $20,000 a month for ads on billboards. One church in Detroit spent $100,000 for everything from radio spots to Websites to market its eight-day convocation. "The key is finding out what differentiates them from competitors," according to promoters.

THE FIRST ORTHODOX CHURCH, built in over 50 years in North Korea, was dedicated on August 12. Holy Trinity Church in Pyongyang will be staffed with North Korean priests who have received diplomas upon completing Moscow Theological Seminary. The cornerstone of the church contains a capsule with memorial Gramotas in Church Slavonic, Russian and Korean languages. The major part of the 30 million rubles it cost to build the church was collected by Orthodox Koreans. The Russian Orthodox spiritual mission in Korea was founded in 1897 and was active until 1949, when the last head of the mission was expelled from the country by South Korean authorities. The property and real estate was confiscated. At the present time, the church in South Korea is under the jurisdiction of the Patriarch of Constantinople.

A NEW WAY TO RAISE FUNDS FOR A PARISH was taken by members of several New Jersey Orthodox parishes. A 20-mile relay from Freehold to South River was undertaken by about 30 people from Annunciation Church in Brick, SS Peter and Paul Churches in So. River and Manville, Christ the Saviour Church in Paramus and Joy of All Who Sorrow Mission in Rocky Hill. Each parish made about $2000.

HEART, A SPECIALTY JOURNAL of the British Medical Journal, recently printed results of a study made in Athens, Greece, which showed that high humidity, even when it's chilly, boosts the risk of heart attacks among elderly people. There is a peak of heart-attack deaths in December often referred to as "Merry Christmas coronary" brought about by a combination of overindulgence and over stress of the holiday and yet there is no equivalent peak in heart attack deaths around Easter, which is celebrated much more intensely in Greece than is Christmas.

TWO BOOKS, two heart-rendering memoirs. Icon of Spring by Sonya Jason is a story of Carpatho-Russian immigrants trying to make it in Coaltown, USA during the depression and From America with Love by Mary Halasz about immigrants who return to the "old country" only to be caught there by the war. How do they manage? Both books for $28 from C-RRC, Inc., 7380 SW 86 Lane, Ocala, FL 34476-7006.

STARTING WITH PENTECOST, Sunday, June 4th, on the Gregorian calendar, the Ukrainian Catholic Church has returned to the ancient practice, still retained by the Orthodox Church, of celebrating the three Mysteries of Initiation-Baptism, Chrismation and Eucharist together. This means that children will start receiving Holy Communion right after baptism and do not have to wait until after they make their first Holy Confession at age seven. The Byzantine Catholic Church in America has made the same change recently.

(Continued from front page)

CHRIST AND CONFLICT

are experiencing.

The church is a place specializing in the mending of broken lives. Many of the miracles that take place there go unnoticed by the average parishioner because the inner man is being cleansed, transformed and renewed. The bishops and priests are the therapists for the people of God. They use the remedies of the sacraments, the proclaiming and the preaching of the Word and special blessings to offer to each precious soul what they really need.

An ever-growing unity in the parish will be experienced when each person will acknowledge that we need God and that we recognize, respect and understand the struggles of a fellow Christian in his daily walk and honor him as a child of God. As the assembly of the Body of Christ, our churches must be that place of fellowship, respect, solace, comfort, joy and peace.

Raymond Mastroberte

IT'S NOT FAIR

How often do we hear children shout "It's not fair"? And we hear our mature friends say much the same but they have found someone to blame: "God's not fair". Many times they say this after something terrible has happened to them which was beyond their control.

For example, I knew a couple who questioned God's fairness after both of their school-aged children were killed in auto accidents within a three-year period. Like most parents, they had anticipated much happiness with their son and daughter. Their friends saw their own children graduate from high school, but they were deprived of that joy.

As we read acts 12:2,5-11 we wonder if the family of the apostle James may have questioned God's fairness. He was executed, while Peter was miraculously rescued from the same fate.

It's true that life is often unfair. Some people seem to get more opportunities than others, but let's not blame God. These injustices are here because mankind's sin has invaded God's creation. The Lord allows them, He has given man free will, but He has not caused them. He grieves over them more than we do, loves us equally, has made eternal salvation available to all, and will judge everyone at the Second Coming by the principle: "To whom much is given, from him much will be required." (Luke 12:48)

"And He shall come to judge the living and the dead." At the end of time, God will right all the wrongs of the ages, and even the people most deprived and mistreated in this life will be satisfied with God's justice. No one will have reason to accuse Him of being unfair.

Our ancestors endured because they believed with their whole being that God will eventually make all things right.

STANDING NOT SITTING

Orthodox believers usually stand in church out of reverence to God, the King of kings, before Whose Throne in heaven the Seraphim and Cherubim angels stand trembling and in awe. It is Scriptural for in all their visions of heaven the prophets and St. John the Evangelist saw the saints standing in worship on either side of Christ the King seated on His Throne. So we, when we worship in the House of God, surrounded by unseen witnesses, also stand before His Presence.

Sitting is allowed only at certain parts of the services, and to invalids and others who are too weak to stand.

DID YOU MISS IT?

We sing or recite "O Heavenly King..." to begin the day in our daily prayers, and before we fall asleep. If we go to a church meeting or gathering we begin with this prayer. Before the Divine Liturgy starts, the priest raises is hands and recites: "O Heavenly King..." Then, why does he say it aloud only on Pentecost, and we don't hear it at the Liturgy from Easter until then?

We don't sing the "O Heavenly King" during the Paschal season because we live in the presence of the risen Christ with such intensity that everything is replaced by the paschal tropar which proclaims the Resurrection:" Christ is Risen from the dead trampling down death by death, and upon those in the tomb bestowing life."

During the ten days which separate Ascension from Pentecost, we still do not sing "O Heavenly King," because we are like the apostles in the Upper Room, waiting in silence for the fulfillment of the Father's promise, that we might be clothed with power from on high. (Luke 24:49)

* * * * * *

Children do not learn to love and obey God only by what they are told. They also learn by watching what we do. Along with what we say to our children, we need to set an example by our love and obedience to the Lord. We can't be perfect parents, but our children must see our desire to please God. And when we fall short, they need to see our repentance. We teach them by both what we say and what we do.

* * * * * *

FORMER COMRADE-IN-ARMS, veterans' families, friends and others can now find where a veteran is buried. The gravesite locator http://gravelocator.cem.va.gov will give the name of the cemetery, its location and a map of the cemetery with the location of the grave. Recently, the VA has added to its database the cemeteries in which 1.9 million veterans were buried with VA gravemarkers. These are mostly private cemeteries.

* * * * * *

A LAWSUIT brought against the Greek Orthodox Archdiocese by several individuals concerning the granting of the Archdiocese's 2003 Charter has been dismissed because it "involves a question of internal governance of a hierarchial Church." See http://www.goarch.org/en/archdiocese/documents/. for more information.

DIFFERENT LITURGY

In religious education classes we learned that there are three different Divine Liturgies served in the Orthodox Church: the Liturgy of St. Basil, of St. John Chrysostom and the Presanctified. Now here it is October 23 and we go to church only to find an unfamiliar liturgy being served. It is St. James Liturgy. What is it?

Because of the difficulty of communication among Christians in the first three centuries of the Church, the order of the Divine Liturgy was not the same in all areas. For instance, the Christians in Jerusalem and the rest of Palestine followed the Liturgy of the Apostle James, Bishop of Jerusalem. This is the Liturgy which is served only on his day, October 23 in some of the Orthodox Churches throughout the world.

Due to the lengthy petitions in this Liturgy, which lasts about five hours, the Holy Fathers thought it wise to condense or abbreviate the lengthy petitions and prayers retaining passages appropriate and germane to the service.

The first to do this was St. Basil the Great. His Divine Liturgy is served ten times during the year, mostly during Great Lent. Then St. John Chrysostom arranged a Liturgy based on St. James. This became known as the Service of St. John Chrysostom and is served most often.

Neither of these Fathers were content merely to omit parts of the Liturgy of St. James, but they added certain prayers and petitions which are identified in some prayer books as theirs. These two Liturgies spread throughout the Church - east and west along with a third Liturgy used during Great Lent, which is called the Liturgy of Presanctified Gifts. Interestingly, this Liturgy was served since Apostolic times and was passed on by oral transmission. Then St. Gregory wrote down this Liturgy and it is now attributed to him.

The St. James to whom the Liturgy of St. James was attributed was the first bishop of Jerusalem. He was identified as "the Lesser" to distinguish him from James "the Greater." There has always existed some confusion about these Jameses. We know "the Lesser" was an Apostle who wrote the Epistle which is attributed to him. He died a martyr's death at the time of Nero in the year 62.

The Liturgy of St. James is also served in Jerusalem on the Sunday after Christmas as well as on October 23. As a Divine Liturgy in general use, it faded away between the 13th and 14th centuries in favor of the three Divine Liturgies still served at this time; the Liturgies of St. Basil, St. John Chrysostom and the Presanctified.

SOBORNOST

Last month's discussion on the Photian Council and this month's on the first "reunion" Council are especially pertinent in this time of talks on reapproachment.

"Reunion" Councils (The First Try)

From the time that Patriarch Sergius deleted the name of Pope Sergius from the diptychs of Constantinople in 1009, after having received a letter from the Roman prelate (perhaps listing the "filioque" in it), the two Churches were technically out of communion with each other. Certainly with the debacle of 1054, the "schism" that was patched up during Photius' time became permanent, lasting in fact to this very day. Two councils, however, did try to heal the rift once again.

The first "reunion" council was held in 1274 in the city of Lyons. The driving force behind this attempt was Emperor Michael VIII, who had just recently recovered the imperial city from Latin occupation. No doubt, a genuine desire for Christian unity on religious grounds was a motive for his effort, but politics, nonetheless, was the primary factor. Threatened by attacks from Charles of Anjou, the ruler of Sicily, Michael desperately needed the support of the papacy. This, he felt, could be best secured through a reunion of the Churches.

In the end, the Orthodox delegates who attended the council agreed to recognize the papal claims of primacy and authority purported by Rome and to recite the Creed with the "filioque."

The union, however, proved to be no more than agreement on paper; it was fiercely rejected by the overwhelming majority of clergy and laity in the Byzantine Church, Bulgaria and other Orthodox lands. The general reaction to the Council of Lyons is summed up best in this quote attributed to the emperor's sister: "Better that my brother's empire should perish, than the purity of the Orthodox faith." The union of Lyons was formally repudiated by Michael's successor, and Michael himself, because of his "apostasy," was forbidden a Christian burial.

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WILL NOT BE FORGIVEN

No one can read our Lord's terrible words in Matthew 12:31-32 without asking what is blasphemy. In this reading Jesus warns us: "Wherefore I say unto you, all manner of sin and blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

What does the word blasphemy mean? It is sometimes described as the "unpardonable sin."

Blasphemy means: "The act of insulting or showing contempt or lack of reverence for God; irreverence toward something sacred or inviolable; revile; abuse." This applies to irreverence toward the Holy Ghost because the Holy Ghost is the spirit of grace and, according to Hebrews 10:28-29, our only way to God, Jesus Christ and Eternal Life. When the Holy Ghost is reviled, insulted and disrespected by a person, He departs <u>never</u> to return. (Hebrews 10:26-27; Jeremiah 6:30) You can read more in Hebrews 6:4-8; 10:26-31 and 1 John 8:16.

Memories

CHURCH PICNICS

I just came back from a church picnic. They don't call them that anymore, and no wonder – they aren't. I remember when church picnics were an opportunity to get the church members together in a social way and then to make a little money for the church on the side. Now, it's make money and forget about the socializing of the church members.

We always had a band playing the old country songs. The little kids hopped around the dance floor when they weren't watching the old ladies dancing the dance where they had their hands on each others' shoulders when the music was slow and then when it got fast, they sure did swirl. I'll bet those old ladies were all of 30 or so! I never knew that my father could dance, so I was shocked to see him polkaing with one of the church ladies

But as a child, I can remember the food best of all. We didn't have soft drinks very often, so when we bought a lemon soda at the picnic and it was pulled out of the washtub, which was full of ice, who could imagine anything better? When we would be drinking it, the fizz would go up our nose. What joy!

They didn't sell anything much. Even if they did, we didn't have much money to buy too much. We saved for a hot dog on a bun. It must have cooked in the water most of the afternoon. But to have it on a bun. What a treat. Sometimes we had enough to buy an eskimo or candy bar.

As the afternoon wore on, people would gather in little groups and start to sing. I get all choked up when I hear some of those songs now on my CD player. Everyone wanted to do the solo for Vecernye Zvon, so there were very few "bells." Especially as the picnic was drawing to a close.

We got to know our church members better. The goodwill that prevailed helped us forget life's problems for awhile.

Please send your memories to Margaret Pysarchyk at 2125 Garfield St., Lorain, OH 44055 or at mpysarchyk@hotmail.com

BIBLE QUIZ

1. He anointed the first two kings of Israel, among them David, who wrote the Psalms. The anointer was both a prominent judge and a prophet.

2. This prophet of Moab had a confrontation with his donkey. He beat him and the the donkey spoke in protest.

3. Much is written in the Old Testament about this prophet. At the marriage service, the betrothed are told to follow his example. We best know him for trying to sacrifice his son Isaac, for whom he had prayed for over a quarter of a century. He was revealed as a prophet by King Abimelech.

4. This Egyptian-born Hebrew leader predicted the coming of a prophet like himself. He is the Old Testament prophet most mentioned in the New Testament. We learned about him being left, when an infant, in the bulrushes by his mother in her attempt to save him.

5. This prophet gave David a choice of punishments from the Lord for his rash act in carrying out a census of the people of Israel. He is also an authority along with David on music in the temple.

6. This prophet predicted that Jeroboam would be king over the ten tribes of Israel. When he met Jeroboam on a road outside of Jerusalem, this prophet tore a new garment into 12 pieces and gave 10 to Jeroboam with the prediction that God would break up the kingdom of Solomon and 10 would go to Jeroboam.

7. This reluctant prophet was thrown overboard during a storm. He is identified with the story of a whale.

1. Samuel
2. Balaam (Numbers 22-24)
3. Abraham (Genesis 20:1-7)
4. Moses Deuteronomy 18:15)
5. Gad (2 Samuel 24:10-14) (2 Chron 29:25-29)
6. Abijah (1 Kings 11:29-40)
7. Jonah

EVANGELISM

TRUD newspaper interviewed Patriarch Alexi II. He gave his views on evangelism in Russia.

Q. What is the evangelistic activity of the Russian Orthodox Church like at this time? What are the main tasks the Church faces in this area? Are there enough clergy to serve Russia!

A. The Church has always tried to fulfill the missionary call of the Saviour: "Go and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit." (Mt 28:19) This was done even at the time that organized evangelism was forbidden. Now we have to revive completely traditional forms of Orthodox evangelism and work out and master new forms of this ministry.

We have a broad mission field among the Russian people and other traditionally Orthodox people who live on the canonical territory of the Moscow Patriarchate, that is the majority of countries of CIS and the Baltic. In essence, we have to preach Christ anew to those who have Orthodox ancestors and even have been baptized but who have not received a Christian education and remain outside the Church.

The evangelistic efforts of our Church in recent years have been conducted under the slogan "To every heart to the ends of the earth." Tens of thousands of kilometers have been covered by Orthodox missionaries in specially outfitted vehicles. The church traincar in honor of the "Pointing Icon" of the Mother of God made the trip from the west to the east of Russia, visiting more than 20 dioceses. In many settlements where the Evangelists spent time, people had never before seen an Orthodox priest.

A special direction of Orthodox mission is work with the nonreligious youth. The growth of drug addiction and alcoholism among young people testifies to the special spiritual vacuum that rules in their souls. Some young men and women have fallen into the webs of totalitarian sects. Thus, the antisectarian polemic, and victims of pseudoreligions constitute important parts of our mission.

HALLOWEEN

Halloween is here again. It's celebration is getting more extravagant each year, especially with adults. Displays of Halloween supplies can be seen in stores well before the day; in fact, they are more prominent than are those for Thanksgiving Day.

How are we as Orthodox to observe this day? There does not seem to be any consensus of opinion. Many just enjoy the frivolities, others try to put a religious spin on it, while others ignore it entirely.

There seems to be almost as many theories as to the origin of the day. Some tie it with a great Christian feast on the Western Calendar, Allhallow's Eve, while others state that it is a tradition of pre-Christian times which has retained its original character in form and meaning. Most just have fun.

Halloween customs are traced back to the ancient Druids. These customs are still observed only in those sections of Europe where the population is mainly Celtic. The Druids believed that during the night of November 1 demons, witches, and evil spirits roamed the earth happy that "their season" of long nights and early dark had come. They took pleasure in frightening the poor mortals by playing all kinds of mean tricks on them. The only way that the scared humans were able to escape being their victims was to offer them bribes of sweets or they could pretend to be one of the witches and demons by dressing up as them and join in the roaming. This is how the ancient people coped. This is now being imitated by the choice of costumes, the trick or treat, the roaming, etc.

In many places, Halloween has become a dole line for candy cravers, even though the candy is often taken to be X-rayed before it is eaten.

LIGHTER MOMENT

Two bank robbers tied and gagged a cashier after learning the combination to the safe, then herded the other employees into a separate room under guard.

After the men rifled through the safe and were about to leave, the cashier made desperate pleading noises. Curious to hear what he was trying to say, one of the burglars loosened the gag.

"Please," the cashier whispered, "take the books, too. I'm $7500 short."

LIGHTER MOMENT

ST. PETER is very busy in heaven, so he leaves a sign by the pearly gates: "For service, ring bell." He's barely gone when the bell rings. He rushes back to the gates, but no one's there.

St. Peter goes back to work, but the bell rings again. He rushes back to the gates, and again no one's there. Growing annoyed, he returns to work.

Ding! The bell rings a third time. St. Peter goes back to the gates, but still no one's there. "OK, that's it," he mutters. "What's going on?" He hides a short distance away, and a moment later, a little old man walks up and rings the bell.

St. Peter jumps out and yells, "Are you the guy who keeps ringing the bell?"

"Yes," the old man says.

"Well, why?"

"They keep resuscitating me."

REALITY CHECK

How many Christians are there who say: "I believe in God," without, in reality, believing? How many mouths are closed when in the company of others and it is necessary to defend the glory of God and of His saints, which are being blasphemed (put down) by the children of the world! Some remain silent when it is necessary to support the conversation concerning God, or to put a stop to any disrespect or insolence.

Many say: "I believe in God"; but should any misfortune or temptation arise, they grow faint-hearted and despondent. Sometimes they begin to complain. And what becomes of all their faith? This should be the very time to show submission to the will of God, and to say: "Let it be as the Lord wills."

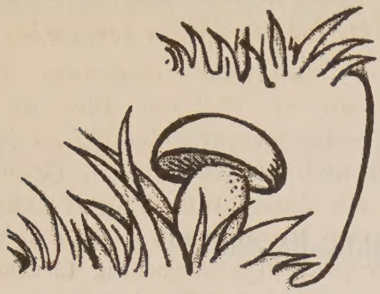
"Blessed be the name of the Lord." Otherwise, it is evident that they only believe in God in the time of happiness, and renounce Him in the time of misfortune. (St. John Kronstadt)

Undique (from everywhere)

Many interfaith calendars list Milvian or Mulvian Day as a "Christian day of reflection on religion and government." On October 28, 312 Constantine emerged victorious over Maxentius in a battle at the Milvian Bridge. According to tradition, on that day Constantine saw a vision – a cross on the sun – and history was changed. When he became emperor of the Roman Empire, Constantine became a Christian and legalized Christianity. The good news – no more Christians thrown to the lions. The bad news according to www.christianitysite.com/Milvianbridge.htm was that "entanglements with the political realm and with persons of great secular power soon burdened the church with problems." The role of religion in government still remains an issue 1,700 years later.

The Bible tells us of three resurrections carried out by Jesus. He brought life back to the widow of Nain's son, Jairus's daughter, and Lazarus.

Sometimes we hear the Trisagion called the Angelic Hymn. Why? Because the angels sing it as they surround the Throne of God in Heaven. Christians began to use this prayer 400 years after the Birth of Christ. It came about this way. There was a horrible earthquake in Constantinople. Many buildings were destroyed and people killed. The frightened King, Theodosius II, and the people turned to prayer. While they prayed, some people saw a young boy lifted up to heaven by an invisible force and then brought gently back to earth. With awe, he told the onlookers that while he was lifted, he heard angels singing. He sang what he had heard to the people and they started repeating it. The earthquake stopped. What was this song of the angels? "Holy God, Holy Mighty, Holy immortal, have mercy on us." This is the reason why it is called the Angelic Hymn. It is called Trisagion because it is repeated three times.



Editor's Notes

Change is in the air. The green leaves of summer are turning to vibrant shades of red and gold, warm days are giving way to cool nights, squirrels are scurrying to gather nuts for the winter, the pinging of acorns on the roof makes it hard to fall asleep, and many people in this section of Pennsylvania are out foraging for mushrooms, especially pa-pinkies.

Since living here, I have found that the matter of picking pa-pinkies requires the utmost secrecy. The wariest mushroom hunters never reveal their picking grounds. Subterfuge is of the essence. I asked a mushroom picker to take me along on a forage. I seemed to have broken some unwritten rule. I was told that he would bring me some next time. He did. But I never learned where the good spots were. Sort of how some people relate with their church. They will never take anyone there. They may share some literature or pascha food but that's it.

In 2 Maccabees there is a description of the distress of the people over missing funds. The author stresses that everyone was involved, even married women, usually excluded from public business, and unmarried women, who were normally hidden out of sight. We are told that funds had been laid aside for the widows and fatherless children and some for other purposes to the sum of 400 talents of silver and 200 of gold. What was the solution? Among other things they pled for divine help. In verse 3:15 we read: "The priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things to be kept, that they should safely be preserved for such as had committed them to be kept." This was in somewhere 175 years before Christ.

The age of technology is wonderful and convenient when it works. I have been plagued with a breakdown of my telephone system. It goes out frequently, giving people busy signals when I am not on the phone. In other words it is erratic. The phone company has been sending repairmen every week but I am still having trouble. Besides this, I live in a "dead" zone. A cell phone will not work. This morning, I had it repaired again. Then, there is the computer which keeps the mailing list. It seems to add and retain addresses at its will. If you don't get an individual subscription or packet, let me know, or if you get a packet you did not subscribe for, please inform me by mail if my phone is not working.

Enjoy the beauty of the world which God has given us.

God be with you

Matushka Nina

FUNDS

Copies of "The Herald" are sent to Alaska to help in teaching the Orthodox faith. Many parishes are without resident priests and they appreciate your kindness in making it possible for us to send them copies.

<u>ALASKA</u>: Lois Bedder

Copies of "The Herald" are sent to mission parishes upon request and to places where the Orthodox faith needs telling.

<u>MISSION</u>:

<u>ALASKA AND MISSION</u>: Carole Herman, Gary Grysiak, Marie Carcione, Daniel Joseph Lizotte. Katherine Colling in memory of her husband Gregory, who died on October 28, 2001.

I almost go into shock each month when I have to make out the check for the post office. The contributions to the Postage Fund are much appreciated.

<u>POSTAGE</u>: John Priggens, Marie Carcione, Dorothy Hudak, Kathryn Guido, Nina Kobrinetz, Carole Herman, Mary Melnick, Gary Grysiak, Stephanie Chmel, Mary Ann Dadich, George Krupa, Anonymous.



I was asked if Russians eat any other vegetables besides cabbage, potatoes, beans, peas and beets. Of course they do. Vegetables are used in stews and soups and often baked into a pudding call <u>zapenkaka</u>. This is a heavier version of the western souffle and consists of mashed or finely chopped vegetables, blended with a cream sauce, and stiffly beaten egg whites. They are also made with kasha, cheese or fish. A <u>zapenkaka</u> with a white sauce base is called "Russian style," while one with a sour cream base is called "Moscow style."

This month, I share a <u>zapenkaka</u> made with squash and apples. It tastes so sweet that some say it could pass as a dessert. Perfect for this time of year and kids love it!

SQUASH-APPLE <u>ZAPENKAKA</u>

1 lb. squash (such as zucchini)
3 Tbls. butter
3/4 cup milk
2 large apples
3/4 cup bread crumbs
1/2 cup sugar
Pinch salt
2 eggs, separated, whites and yolks beaten separately
sour cream

Grease an oven-proof casserole and sprinkle with 1/4 cup bread crumbs. Set aside. Add squash and cook for a few minutes. Add 1/2 cup milk. Continue cooking until squash is very soft, about 12 minutes. Meanwhile, peel, dice and core apples. Also soak 1/2 cup bread crumbs in 1/4 cup milk for 10 minutes. Add apples to squash when it is soft. Add bread crumb mixture. Remove from heat and gradually stir in well beaten egg yolks, sugar and salt. Add well beaten egg whites. Dot with butter. Bake in 350° oven for 45 minutes. Serve with sour cream, if desired.

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WINTER'S GRACE

Do we withdraw from work because of age? Intellect and not bodily strength should be considered. Some may say a steersman does nothing in sailing a ship because some of the crew is climbing the mast, others hurrying up and down gangways, others pumping bilge water, while he sat quietly in the stern, holding the tiller, making sure the ship stayed on course. The old man may not do what young men do, nevertheless, he does what is most important.

The great affairs of life are not performed by physical strength or nimbleness of body, but by deliberation, character and expressions of opinion. Rashness is the note of youth, prudence of old age. Old age is respectable just as long as it asserts itself, maintains the proper rights and is not enslaved by anyone. (From Cicero's Essay on Aging written in 44 B.C.

PRESS FUND

We are all being affected by the rise in oil prices. Not only has the price of gas for our autos and oil to heat our homes gone up, but the price of food has risen dramatically. Our costs for "The Herald" are also rising. We appreciate all of you who remember the Press Fund with a gift. It keeps us printing! Obviously, the subscription rate does not cover our costs. We are sorry to announce that a small rise in the subscription rate will soon be made.

Helping us this month are: Marie Carcione, Scott and Susan Boris, Anne Dorozynski, James Marine, Jr., Teresa Chala, Elizabeth Uhrin, Fr. Sergius Willis, Gary Grysiak, Stephanie Chmel, Ruth Larcom, Julia Petronko, Donald Belinsky, Anonymous, Dr. Dimitrios Pappas, Catherine Shaffchick, Philip Tamoush.

*Thomas Ridgik in memory of his mother Anna Tarris Ridgik.

*Mary and Tim Goomas in memory of her father on the 15th anniversary of death and Fr. Basil.

*Carole Herman in memory of her parents John and Leona Hutchko.

Home Bible Reading Schedule

OCTOBER 2006

1. **2 Cor 6:1-10**
   Hebrews 9:1-7
2. Eph 1:22-2:3
3. Eph 2:19-3:7
4. Eph 3:8-21
5. Eph 4:14-19
6. Eph 4:17-26
7. 1 Cor 14:20-25
8. **2 Cor 6:16-7:1**
9. Eph 4:26-32
10. Eph 5:20-26
11. Eph 5:25-33
12. Eph 5:33-6:9
13. Eph. 6:18-24
14. 1 Cor 15:39-45
15. **2 Cor 9:6-11**
16. Phil 1:1-7
17. Phil 1:8-14
18. Phil 1:12-20
19. Phil 1:20-27
20. Phil 1:27-2:4
21. 1 Cor 15:58-16:3
22. **2 Cor 11:31-12:9**
23. Phil 2:12-16
24. Phil 2:17-23
25. Phil 2:24-30
26. Phil 3:1-8
    2 Tim 2:1-10
27. Phil 3:8-19
28. 2 Cor 1:8-11
29. **Gal 1:11-19**
30. Phil 4:10-23
31. Col 1:1-2, 7-11

BIBLE STUDY

Our culture elevates certain people as "stars" because of their ability in sports, music, acting, or some other talent. Some of them are stars for awhile and then disappear. The stars who don't are those who accept their popularity graciously and maintain humility, knowing that many help them to rise. They are humble stars.

Followers of Christ can be stars of another kind. We are to shine "as lights in the world" by being "blameless and harmless, the sons of God, without fault, in the midst of a crooked and perverse nation, among whom you shine as lights in the world." (Phil 2:15) That is how we are to stand out in the dark, sinful world in which we find ourselves. The time we are living in is much the same as was the world of the Philippians to whom St. Paul wrote this epistle. He echoes the Exodus story for both warning and encouragement. (Exodus 15-17; Numbers 14-17).

We can look to Jesus, His Mother and many saints as our models of humility. Although Jesus had every right to hold on to His high position in heaven with God, "He sitteth at the right hand of the Father," He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil 2:7). He became not only a man but a servant. What a lowly position! Much can be written about His Mother. We read in Luke 1:38 that when the angel Gabriel came to her with the announcement that she would bear Jesus she humbly said: "be it according to thy word." As we read the lives of many saints, we are struck by their humbleness. They make themselves meek and submissive to the Divine Will of God.

They are examples of genuine servanthood and yet they are bright stars. As we try to become like them, we will become bright and shining stars, and people will be drawn to Christ through our humble service.

LIGHTER MOMENT

The children gathered in church to receive a blessing before they marched to the Sunday School rooms. John looked down and found a quarter under his pew. The teacher suggested that he light a candle and say a prayer for a sick friend. He lighted the candle, put the coin on the tray where he saw other money and went back to his pew to pray for his friend.

The children were ready to leave the church when John went back to the candle stand and took his quarter out, putting it in his pocket. When the teacher asked him why he had taken his donation back, he replied, Oh, it's OK, Mrs. Ivan. I blew the candle out!"